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that the emphatic word is *καπνὸν*, yet so little weight did the poet give to the emphasis-producing effect of the caesura that he put the emphatic *καὶ* before *καπνόν* and thus marked the word on which especial stress is laid.

The only conclusion which I can reach is the negative one, that the Homeric caesura is purely metrical and furnishes little or no indication of the construction or meaning of the verse.

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“UNMIXED MILK,” *Odyssey* ix. 296–98

After describing the horrible meal of Polyphemus (*Odyssey* ix. 287–93), and the consternation of the Greeks, Homer thus narrates how the monster retired for the night (*Odyssey* ix. 296–98):

αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὸν  
ἀνδρόμεα κρέ̄ ἔδων καὶ ἐπ’ ἄκρητον γάλα πίνων,  
κεῖτ’ ἐντοσθ’ ἄντροι τανυστάμενος διὰ μῆλων.

From the time of Eustathius to the present there has been no little speculation as to what the words *ἄκρητον γάλα* mean, and commentators seem to have been unable to quote other passages from Greek literature referring to either “mixed” or “unmixed” milk as a beverage in order to throw light upon the action of Polyphemus. Eustathius explains the phrase as meaning milk wherein the essential parts are all present, *ἄκρητον δὲ γάλα λέγει, ἐν* φ̄ ἔστιν ἔτι τὸ τυρῶδες καὶ τὸ ἐλαιῶδες καὶ τὸ ὄρωδες.<sup>1</sup> Modern editors have offered at least two types of explanation. Some state that the words are used for humorous effect, by suggesting the familiar *ἄκρατος οἶνος*, “wine not diluted with water”; others, that they are to be understood literally to signify that Polyphemus, as the embodiment of all that is intemperate, did not follow the ordinary Greek custom of diluting the milk in the same fashion as wine.<sup>2</sup> Against the latter group, however, the objection may be brought that aside from the passage under discussion they seem unable to cite any literary evidence for the alleged custom of diluting milk with water; it is, indeed, a fine instance of argument in a circle. Eustathius, it has been seen, did not adopt this view, so obvious if the practice existed as is claimed; and

<sup>1</sup> Cf. the scholium, *ἀπαραμιγέσ ἔχον καὶ ὄρρωδες καὶ τὸ τυρῶδες καὶ τὸ ἐλαιῶδες* (Dindorf, II, 429).

<sup>2</sup> For the first explanation, the Perrin-Seymour school edition may be cited; for the second, Ameis (11th ed.), Buchholz, *Die homerischen Realien*, II, 2, p. 177; Merry-Riddell (who say “the use of *ἄκρητον* shows that the common custom was to dilute milk with water, or perhaps to curdle the milk and drink only the whey”); O. Henke in Teubner’s *Schulausgabe*, 1906 (“auch Milch ungemischt zu trinken gilt als unmässig”); Duntzer, Paderborn, 1875 (who explains *ἄκρητον* as meaning *rein*). I suspect that Ameis is the authority for most of these annotations. Hayman and others pass over the line with no especial comment.

furthermore, if it is impossible to support the theory with Greek testimony, it would seem to be nearly as difficult to argue the case on purely logical grounds, and to deduce from the fact that the temperate Greeks usually diluted their wine the further fact that they added water to milk also. The qualification of wine was to avoid intoxication, while the only reason for diluting such an innocent beverage as milk would be to make it less rich and *fett*, as the Germans say. There is, however, plenty of evidence that Homer's Achaeans liked fat meat and there is no reason to suppose that they did not also like rich milk.<sup>1</sup> Professor W. A. Oldfather, in *Classical Philology*, VIII, 195 ff., has already pointed out most of these objections to the modern interpretations of the passage, and favors a return to that offered by Eustathius and the scholiast, namely, that "unmixed milk" is milk the essential parts of which are not separated out by the use of rennet or *δπός*. I am inclined to believe that he dismisses somewhat too hastily the suggestion that *ἄκρητος* is used for humorous effect (Homer's humor is of the grim sort), for after all *ἄκρατος* very strongly connotes dilution with water. It is without doubt for this reason that no one has imagined the Cyclop's drink to be milk "unmixed" with ingredients like wine or honey. Still Professor Oldfather's view is not lightly to be rejected.

My purpose, however, is not so much to discuss Homer's real meaning or the theme of milk-drinking in antiquity as to call attention to the fact that there is very probably a definite attempt to interpret the Odyssean phrase in vs. 218 of the *Cyclops* of Euripides. It may be added that if the lines which will be quoted are really a reference to Homer, the very fact that Euripides saw fit to suggest in this way an interpretation shows that he did not easily understand what Homer's "unmixed milk" meant, and that this is good additional proof that mixing of milk and water was never a custom of the Greeks; for if it had been, Euripides would certainly never have given the explanation that he does. Polyphemus, returning from the chase, inquires of the Chorus what the prospects are for his meal, in the following words (vss. 216-19):

ΚΥΚΛΩΨ.	ἢ καὶ γάλακτος εἰσὶ κρατῆρες <sup>2</sup> πλέω;
ΧΟΡΟΣ.	ώστ' ἐκπιεῖν γέ σ', ἦν θέλης, ὅλον πίθον.
ΚΥΚ.	μηλεῖον ἢ βοεῖον ἢ μεμιγμένον;
ΧΟ.	ὅν ἀν θέλης σύ· μή με καταπίγης μόνον. <sup>3</sup>

<sup>1</sup> In fact the fondness of the Greeks for *σύμπτηκτον γάλα* and *πνός* (or *πνος*) points in this direction. Cf. I. von Müller in *Müller's Handbuch*, IV, 1, 2, p. 128, and Keller, *Die Antike Tierwelt*, II, 352.

<sup>2</sup> I think that the poet here uses the word *κρατῆρες* (vessels for mixing wine and water) simply as a general term, with no special implication. In any case the *κρατῆρες* are to contain only milk or mixed varieties of milk, and as a matter of fact the Euripidean Cyclop apparently does not yet know what wine is. The word suggests riches; cf. *infra*, p. 444, n. 4.

<sup>3</sup> W. Schmid discusses the text of this verse in *Philologus*, LV, 55.

The mixing of two kinds of milk was not a common practice, it is safe to say, and the modern authorities on the customs of the ancients do not mention it at all. There is, then, no reason why this question of the Cyclops, unique and otherwise unmotivated, should be introduced into the play at all unless it has reference to Homer's *ἄκρητον γάλα*. Without doubt the spectators would recognize and appreciate it as such, for the Cyclops episode was one of the best known of the *Odyssey*, as its frequent representations in art testify; and it is not out of accord with the character of Euripides that he should in the course of a drama attempt to deal with a minor point of Homeric exegesis. It may not, in fact, be his own interpretation, but one offered by some contemporary expounder of the epic and current in Athenian circles at the time.

It is of course to be noted that in Homer, Polyphemus does not own cattle, but only sheep and goats. In Homer men do not drink cow's milk,<sup>1</sup> but in Euripides' time it was used, together with the sheep's and goat's milk drunk by the Homeric heroes.<sup>2</sup> We cannot therefore regard the Euripidean passage as an *ad litteram* commentary on the mysterious *ἄκρητον γάλα* unless we admit that Euripides failed to notice the absence of cattle from among Polyphemus' live stock and was ignorant of Homeric custom in the matter of milk-drinking; but none the less there is no good reason for the existence of the Euripidean line if it is not a reference to Homer, and it occurs in a play that is full of allusions to the Odyssean Cyclops episode.<sup>3</sup> The introduction of cattle among Polyphemus' possessions is simply another instance where the dramatist for his own reasons deviated from his Homeric model,<sup>4</sup> perhaps purposely, perhaps inadvertently. Had he been writing as an antiquarian he might have put it, "Sheep's milk or goat's or mixed?"

Euripides' interpretation of *Odyssey* ix. 297 is the earliest that we have, but it can hardly be regarded as establishing the real meaning of the phrase *ἄκρητον γάλα*, although, as I have pointed out, it affords strong evidence against the theory of Ameis and Buchholz and their assertions with regard to the dilution of milk when drunk. Moreover, the existence of this curious Homeric reference in the *Cyclops* gives further proof of the strong interest in literary problems and the critical spirit of Euripides *ὁ σοφός*.

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<sup>1</sup> Seymour, *Life in the Homeric Age*, p. 219.

<sup>2</sup> I. von Müller, *op. cit.*, p. 118.

<sup>3</sup> Comparisons of the Homeric and Euripidean treatments of the Cyclops story have been made by C. B. Newcomer, *De Cyclope Homericō atque Euripideo*, Berlin, 1899, and G. R. Holland, *De Polyphemō et Galatea*, in "Leipziger Studien," VII. Neither calls attention to the point discussed above.

<sup>4</sup> Noted as such by Newcomer, *op. cit.*, p. 16. Holland, *op. cit.*, p. 172, suggests that Euripides may make the Cyclops own cattle in order to portray him as being as rich as possible.